THE IVDGEMENT
OF THE
SYNODE
Holden at
DORT,
Concerning the fiue Articles:

¶ As alſo their ſentence touching
CONRADVS VORSTIVS.



Acts.15.25. *It ſeemed good vnto vs, being aſſembled with one accord, &c.*

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THE

IVDGEMENT

OF THE NATIONALL

SYNODE of the Reformed Belgique Churches, assembled at DORT,

ANNO 1618. and 1619.

In which SYNODE *were admitted* many Diuines of note, being of *the Reformed Churches.*

Of GREAT BRITAINE,
Of the Countie Palatine of RHENE,
Of HASSIA,
Of HELVETIA,
Of the Correspondence of WETERAV.
Of GENEVA,
Of BREME, and
Of EMBDEN,
Concerning the fiue Articles controuer-*ted in the Belgique Churches:*

Published (by reading in Latine in the great Church at DORT) May 6. 1619. stylo nouo.

¶ Englished out of the Latine copie.

THE
JUDGEMENT
OF THE NATIONAL

The Preface.

IN THE NAME OF our Lord and Saviour IESVS CHRIST. Amen.

AMongst the manifold comforts, which our Lord and Saviour Iesus Christ hath imparted to his Church militant in this troublesome pilgrimage, that is deseruedly extolled, which he left vnto her at his departure to his Father into the heauenly San-

Euery, saying, I am with you alwaies vnto the end of the world. The trueth of this comfortable promise is manifested from time to time in all ages of the Church, which hauing from the beginning beene oppugned, not onely by the open violence of enemies, & impiety of heretickes, but further by the vnderhand cunning of seducers, certainely, if at any time the Lord should haue left her destitute of the guarde of his sauing presence, she had now long since beene either oppressed by the power of tyrants, or, to her vtter ouerthrow, seduced by the fraud of impostors.

But that good shepheard, who loues his flocke to the end, for whom he hath layd downe his life, hath alwayes opportunely, and many times miracu-

lously, with an outstretched arme, repressed the rage of persecutors, and discouered the winding by-pathes of seducers, and scattered their fraudulent purposes, by each of which he hath euidently shewed himself to be present in his Church. Faire euidence hereof is giuen in the histories concerning godly Emperours, Kings, & Princes, whom the Sonne of God hath so often raised up for the safegard of his Church, and inflamed with a holy zeale of his house, and by their meanes hath not onely curbed the fury of tyrants, but also, in his Churches behalfe, when it grappled with false teachers, diuersly corrupting religion, hath procured the remedie of sacred Synods: wherein the faithful seruants of Christ haue iointly with their prayers, counsailes,

failes, & labours courageously stood for Gods Church, and by truth, fearelesly opposed the instruments of Satan, howsoeuer changing themselues into Angels of light, rooted vp the weeds of errors, and dissention, preserued the Church in agreement of the pure religion, and left vnto posterity the syncere worship of God vncorrupted.

With like fauour our faithfull Saiuiour hath giuen a testimony of his gracious presence at this time to the long distressed Church of the Low Countries. For this Church being by Gods mighty hand set free from the tyranny of the Romish Antichrist, and from the feareful idolatry of Popery, so often wonderfully preserued amids the dangers of a long-continuing warr, and flourishing in the concord of true

doctrine, and of discipline to the praise of her God, the admirable increase of the weale publike, and ioy of all other reformed Churches, hath first couertly, afterwards openly, with manifold both old & new errors bin assaulted by one Iames Harmans, alias Arminius, & his followers, assuming the title of Remonstrants, and brought into so great hazard through the ceuseleſse turmoyles of scandalous dissentions, and schismes, that, had not our Sauiours mercifull hand in time beene interposed, these flouriſhing Churches had beene vtterly consumed with the horrible flames of discord and schisme. But blessed for euer be the Lord, who, after he had for a while hidden his countenance from vs (who had many wayes prouoked his

wrath, and indignation) hath witnessed to the whole world, that hee is not forgetfull of his couenant, and despiseth not the sighes of his people.

For when in mans vnderstanding scarce any hope of remedy appeared, God did put into the mindes of the most illustrious and mighty L.L. the States Generall of the vnited Prouinces, by the counsell and direction of the most renowned, and valiant Prince of Orange, to determine to meet with these outragious mischiefes by such lawfull meanes as haue beene long time approued by the example of the Apostles themselues, and of the Christian Church following them, and also heeretofore with great benefit vsed euen in the Belgique Church it selfe: and by their authori-

tie to call together a Synod out of all the Prouinces subiect to their gouernment, to be assembled at Dort: many most graue Diuines being intreated thereto, and obtained by the fauour of the most high and mightie IAMES, King of great Britaine, and of most illustrious and potent Princes, Lantgraues, and Commonwealths, that by the common iudgement of so many Diuines of the reformed Churches, those opinions of Arminius, and his followers might accurately be examined, and determined of by the rule of Gods word only, the true doctrine established, and the false reiected, and concord, peace, and tranquillity (by Gods blessing) restored to the Church of the Low Countries. This is that good guift of

God,

God, wherein the Belgique Churches triumph, and both humbly confesse, and thankefully professe the neuer failing mercies of their Sauiour.

Wherefore (a fast, and publike prayers being formerly inioyned and performed in all the Belgique Churches by the authority of the chiefe Magistrate, for the deprecation of Gods anger, and imploring his gracious aide) this venerable Synode, assembled together at Dort in the name of the Lord, inflamed with the loue of Gods honour, and saluation of his Church, and vpon the inuocation of Gods holy name bound by oathe, that they would hold the sacred Scripture as the only rule of their verdict, and demeane themselues in the hearing and determining of this cause with a

good

good and vpright conſcience, hath diligently and with great patience labored heerein, to perſwade the chiefe patrons of theſe aſſertions, cited to appeare before them, more largely to vnfold their opinion concerning the fiue notorious controuerted Articles, as alſo the reaſons of ſuch their opinion. But they reiecting the iudgement of the Synode, and refuſing to anſwer to interrogatories in ſuch manner as was fitting: when as neither the admonitions of the Synod, nor inſtance of the generous and worthy Deputies of the States Generall, nay nor the command of the moſt illuſtrious & mighty Lords, the States Generall themſelues could preuaile any thing at all with them, the Synode, by the commandement of the ſayd Lords, the

States General, was faine to take another course, heeretofore vsed and receiued in ancient Synods. And so the search of their Tenets *concerning the fiue Articles was vndertaken out of their owne Bookes, Confessions, and Declarations partly heeretofore set foorth, partly now exhibited to this Synod.*

Which search, and examination being now by Gods singular mercie dispatched, and finished with all diligence, conscience, and faithfulnesse, and with the ioynt consent of all and euery one; this Synod for the aduancement of Gods glory, for the vpholding of that truth which leadeth to saluation, and for the maintaining of peace and tranquillitie as well in mens consciences, as in the Belgique Chur-

ches,

ches, determineth to publiſh this their Iudgemẽt; *wherein the true doctrine agreeable with Gods word, touching the fiue foreſaid heads of doctrine is declared, and the falſe and diſagreeing with Gods word, is reiected; as followeth.*

THE

THE DOCTRINE OF PREDESTINATION,

and the points thereto *annexed*,

(*WHICH THE SYNODE* of DORT iudgeth to be agreeable to *Gods word, and hitherto to haue beene* receiued in the Reformed Churches)

Layd open in certaine Articles.

THE
OF
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and the points thereto
annexed,
(WHICH THE SYNOD
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received in the Reformed
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Layd open in certaine Articles.

THE FIRST CHAPTER

or head of Doctrine, namely *concerning Gods Predestination.*

The first Article.

FOrasmuchas all men haue sinned in *Adam*, and are become guiltie of the curse, & eternall death, GOD had done wrong vnto no man, if it had pleased him to leaue all mankind in sinne, and vnder the curse, and to condemne them for sinne: according to those words of the Apostle, Rom. 3. 19. *All the world is guilty before God.* And ver. 23. *All haue sinned, and come short of the glorie of God.* And Rom. 6. 23. *The wages of sinne is death.*

II

But herein was the loue of God made manifest, *In that hee sent his onely begotten Sonne*

Sonne into the world, that whosoeuer beleeueth in him might not perish, but haue life euerlasting. 1. Ioh. 4. 9. Ioh. 3. 16.

III

And, that men may bee brought vnto faith, God in mercie sends Preachers of this most ioyfull message, to whom hee will, and when he will: by whose ministerie, men are called vnto repentance, and faith in Christ crucified. Rom. 10. 14. 15. *How shall they beleeue in him, of whom they haue not heard? and how shall they heare without a preacher? & how shall they preach except they be sent?*

IV.

Whosoeuer beleeue not these glad tydings, the wrath of God remaines vpon them: but they which receiue them, and embrace our Sauiour Iesus with a true and liuelie faith, they are deliuered by him from the wrath of God, and destruction, and eternall life is giuen them.

V. The

V.

The cause, or fault of this vnbeliefe, as of all other sinnes, is in no wise in God, but in man. But faith in Iesus Christ, and saluation through him is the free gift of God, as it is written, *Ephes.* 2. 8. *By grace yee are saued, through faith, and that not of your selues, it is the gift of God.* In like maner, *Phil.* 1. 29. *Vnto you it is (freely) giuen to beleeue in Christ.*

VI.

But wheras in processe of time, God bestoweth faith on some, and not on others, this proceedes from his eternall decree. For *from the beginning of the world God knoweth all his workes, Act.* 15. 18. *Ephes.* 1. 11. According to which decree, hee graciously softens the hearts of the elect, howeuer otherwise hard, and as for those that are not elect, he in iust iudgement leaueth them to their malice and hardnesse.

And heere especially is discouered vnto vs the deepe, and both merciful & iust difference put betweene men, equally lost; that is to say, the decree of Election, and Reprobation, reuealed in Gods Word.

Which as peruerſe, impure, and wauering men dot wreſt vnto their owne deſtruction, ſo it affords vnſpeakable comfort to godly, and religious ſoules.

VII.

Now Election is the vnchangeable purpoſe of God, by which, before the foundation of the world, according to the moſt free pleaſure of his will, and of his meere grace, out of all mankinde, fallen, through their owne fault, from their firſt integrity into ſinne and deſtruction, hee hath choſen in Chriſt vnto ſaluation a ſet number of certaine men, neither better, nor more worthy then others, but lying in the common miſery with others: which Chriſt alſo from all eternity hee appointed the Mediatour, and Head of all the Elect, and foundation of ſaluation; and ſo hee decreed to giue them to him to bee ſaued, and by his Word, and Spirit effectually to call, and draw them to a communion with him: that is, to giue them a true faith in him, to iuſtifie, ſanctifie, and finally glorifie them, being mightily kept in the communion of his Sonne, to the demon-

demonstration of his mercy, and praise of the riches of his glorious grace, as it is written, *Ephes.* 1. 4. 5. 6. *Hee hath chosen vs in* (Christ) *before the foundation of the world, that wee should bee holy, and without blame before him in loue. Hauing predestinated vs vnto the adoption of children by Iesus Christ vnto himselfe, according to the good pleasure of his will, to the praise of the glory of his grace, wherein hee hath made vs accepted in the beloued,* and *Rom.* 8. 30. *Whom hee hath predestinated, them also hee hath called; and whom he hath called, them also hee hath iustified, and whom hee hath iustified, them also hee will glorifie.*

VIII.

This Election is not manifold, but one and the same of all, which are to be saued, both vnder the old, & new Testament, because the Scripture speakes but of one only good-pleasure, purpose, and counsell, of the will of God, by which hee hath chosen vs from eternity both vnto grace, and glory, both vnto saluation, and the way of saluation, which he hath prepared, that we should walke therein.

IX.

This said Election was made, not vpon foresight of faith, and the obedience of faith, holinesse, or of any other good quality, or disposition (as a cause or condition before required in man to be chosen) but vnto faith, and the obedience of faith, holinesse, &c. And therefore Election is the fountaine of all saiuing good; from whence faith, holinesse, and the residue of saiuing gifts, lastly euerlasting life it selfe, doe flow, as the fruits, and effects thereof, according to that of the Apostle, *Ephes.* 1.4. *He hath chosen vs*, (not because wee were, but) *that wee should bee holy, and without blame before him in loue.*

X.

The true cause of this free Election is the good-pleasure of God, not consisting herein, that, from among all possible meanes, he chose some certaine qualities, or actions of men, as a condition of saluation: but herein, that out of the common multitude of sinners he called out to himselfe, for his owne peculiar, some certaine persons, or men; as it is written, *Rom.* 9. 11.

Yet

Yet the children were borne, when they had neither done good nor euill, &c. It was sayde vnto her (namely to Rebecca,) The elder shall serue the younger, as it is written, I haue loued Iacob, and haue hated Esau. and Act. 13. 48. *As many, as were ordained to eternall life, beleeued.*

XI.

And as God himselfe is most wise, vnchangeable, omniscient, and omnipotent: so the Election made by him can neither be interrupted, nor changed, reuoked, or disanulled, nor the elect cast away, nor their number diminished.

XII.

Of this their eternall, and immutable election vnto saluation, the elect, in their time (although by seuerall degrees, and in a different measure) are assured; and that, not by searching curiously into the depths and secrets of God, but by obseruing in themselues, with spirituall ioy and holy pleasure, the infallible fruits of election, signed out vnto vs in Gods word, such as are, a true faith in Christ, a filiall feare of God, griefe for our sinnes according to

God, hungring and thirſting after righteouſneſſe, &c.

XIII.

Out of the ſenſe, and certainty of this election, the children of God dayly draw more and more matter of humbling themſelues before God, of adoring the depth of his mercies, of purifying themſelues, and of louing him feruently, who firſt loued them ſo much: ſo farre is this doctrine of election, and the meditation thereof, from making them carnally ſecure, or backward in obſeruing Gods commaundements. Which abuſe by Gods iuſt iudgement is wont to befall thoſe, who either raſhly preſume, or vainely and malapartly prate of the grace of election, refuſing withall to walke in the wayes of the elect.

XIV.

And as this doctrine touching Gods election was by Gods appointment declared by the Prophets, Chriſt himſelfe, and the Apoſtles, aſwell vnder the old Teſtament, as the new, and afterwards commended to the records of holy Writ: ſo at this day in Gods Church (for which it is peculiar-

ly or-

ly ordeined) it is to bee propounded with the ſpirit of diſcretion, religiouſly, and holily, in it place and time, without any cucurious ſearching into the wayes of the moſt High, and that to the glory of Gods moſt holy name, and liuely comfort of his people.

XV

Moreouer, the holy Scripture heerein chiefly manifeſts, and commends vnto vs this eternall and free grace of our election, in that it further witneſſeth, that not all men are elected, but ſome not-elected, or paſſed ouer in Gods eternall election, whom doubtleſſe God in his moſt free, moſt iuſt, vnreprooueable, and vnchangeable good-pleaſure hath decreed to leaue in the common miſerie (whereinto by their owne default they precipitated themſelues) and not to beſtowe ſauing faith, and the grace of conuerſion vpon them, but leauing them in their own waies, and vnder iuſt iudgement, at laſt to condemne, and euerlaſtingly puniſh them, not only for their vnbeliefe, but alſo for their other ſinnes, to the manifeſtation of

his

his iuſtice. And this is the decree of Reprobation, which in no wiſe makes God the author of ſinne (a thing blaſphemous once to conceiue) but a fearefull, vnreproueable, and iuſt iudge, and reuenger.

XVI

Thoſe, who as yet doe not effectually perceiue in themſelues a liuely faith, or a ſure confidēce of heart in Chriſt, the peace of conſcience, an endeauour of filial obedience, a glorying in God through Chriſt, and neuertheleſſe vſe the meanes, by which God hath promiſed, that he will worke theſe things in vs, ſuch as theſe ought not be caſt downe at the mention of Reprobation, nor reckon themſelues amongſt the reprobate, but muſt diligently go forward in the vſe of thoſe meanes, and ardently deſire, and humbly and reuerently expect the good howre of more plentifull grace. Much leſſe then ought thoſe to be terrified with the doctrine of Reprobation, who, albeit they hartily deſire to turne vnto God, to pleaſe him onely, and be deliuered from this body of death, yet cannot make

such progresse in the way of godlines, and faith, as they wish. For our mercifull God hath promised that hee will not quench the smoaking flaxe, nor breake the shaken reede: But to those, who forgetting God, and our Sauiour Iesus Christ, haue wholly enthralled themselues to the cares of the world, and pleasures of the flesh, this doctrine is not without cause terrible, so long as they are not seriously conuerted vnto God.

XVII.

Seeing wee must iudge of Gods will by his word, which testifies vnto vs that the children of the faithfull are holy, not in their owne nature, but by benefit of the gracious couenant, wherein they together with their parents are comprised; godly parents ought not to doubt of the election and saluation of their children, whome God calls out of this life in their infancie.

XVIII.

Whosoeuer murmures at this grace of free election, & seueritie of iust Reprobation, we stop his mouth with that of the

Apostle. Rom. 9. 20. *O man who art thou, that replyest against God?* And that of our Sauiour. Matth. 20. 15. *Is it not lawfull for me to do what I will with mine owne?* But we for our part, religiously adoring these mysteries, cry out with the Apostle. Rom. 11. 33. 34. 35. 36. *O the depth of the riches both of the wisedome, and knowledge of God! How vnsearchable are his iudgements, and his waies past finding out? For who hath knowne the minde of the Lord? Or who hath bin his counseller? Or who hath giuen to him first, and it shall be recompensed to him againe? For of him, and through him, and to him are all things: to him be glory for euer. Amen.*

A REIECTION OF the Errors, wherwith the Churches of the Low-Countries haue now a long time beene troubled.

The Synode hauing deliuered the Orthodoxe doctrine concerning Election and Reprobation, reiectes the errours of those,

First,

WHo teach, that *the will of God to saue such as shall beleeue, and persevere in faith, and the obedience of faith, is the whole and entire decree of Election vnto saluation, and that nothing else concerning this decree is reuealed in the word of God.* For these teachers deceiue the simpler sort, and plainly gainesay the holy Scripture, which witnesseth, that God not onely will saue such as shall beleeue: but also from eternitie hath chosen some certaine men, vpon whom, rather then others, he would bestow faith in Christ, and perseuerance; as it is written, Ioh. 17. 6. *I haue declared thy name vnto the men which thou gauest me.* In like manner,

Act. 13. 48. *As many as were ordained vnto eternall life, beleeued.* And Ephe. 1. 4. *Hee hath chosen vs before the foundation of the world, that we should be holy, &c.*

II.

Which teach, that *the election of God vnto saluation is manifold, one generall and indefinite; another singular, and definite: and this againe either incomplete, reuocable, not-peremptory, or conditionall: or else complete, irreuocable, peremptorie, or absolute.* Likewise that *there is one election vnto faith, another vnto saluation: so that election vnto iustifying faith may be without peremptorie election vnto saluation*: For this is a figment of mans braine deuised without any ground in the Scripture, corrupting the doctrine of election, and breaking that golden chaine of saluation. Rom. 8. 30. *Whom he hath predestinated, them also he hath called, and whom hee hath called, them also he hath iustified, and whom he hath iustified, them also he hath glorified.*

III. Who

III.

Who teach, that *the good pleasure and purpose of God, whereof the Scripture makes mention in the doctrine of election, doth not consist herein, that God did elect some certaine men rather then others; but in this, viz. that God from among all possible conditions (amongst which are the workes of the Law also) or out of the ranke of all things did choose, as a condition vnto saluation, the act of faith (in it selfe ignoble) and the imperfite obedience of faith, and was graciously pleased to repute it for perfite obedience, and account it worthy of the reward of everlasting life.* For by this pernicious error, the good pleasure of God, and merit of Christ is weakned, (besides that, by such vnprofitable questions we are called off from the truth of free iustification, and from the single plainenes of the Scriptures;) & that of the Apostle is outfaced as vntrue. 2. Tim. 1. 9. *God hath called vs with a holy calling, not according to our works, but according to his owne purpose, & grace, which was given to vs through Christ Iesus before the world began.*

IIII.

Who teach, that in the election vnto faith this condition is formerly required, viz. That a man vse the light of reason aright, that he be honest, lowly, humble, and disposed vnto life eternall, as though in some sort election depended on these things. For these teachers haue a strong tang of Pelagius, and broadly enough reil the Apostle that he is wide, when he saith, Ephe. 2. 3. &c. We all had our conuersation in times past in the lusts of our flesh, fulfilling the will of the flesh, and of the mind, and were by nature the children of wrath, as well as others. But God, who is rich in mercie, through his great loue, wherewith he loued vs, euen when we were dead in sinnes, hath quickned vs together with Christ, (by grace ye are saued) and hath raised vs vp together, and made vs sit together in heauenly places in Christ Iesus; that he might shew in the ages to come the exceeding riches of his grace, in his kindnesse toward vs through Iesus Christ. For by grace ye are saued through faith, and that not of your selues: it is the guift of God, not of workes, lest any man should boast.

V. Who

Who teach, that *the incomplete and not-peremptory Election of singular persons is made by reason of foreseene faith, repentance, sanctity, and godlinesse begunne, or continued for some time: but the complete, and peremptory election by reason of the finall perseuerance of foreseene faith, repentance, sanctity and godlinesse; and that this is the gracious; and Euangelicall worthinesse, by which he that is chosen, becomes worthier then he that is not chosen: and therfore that faith, the obedience of faith, sanctitie, godlinesse, and perseuerance are not the fruites or effects of vnchangeable election vnto glory, but conditions and causes*, sine quibus non (that is to say, without which a thing is not brought to passe) *before required, and foreseene, as already performed by those, who are completely to be chosen.* A thing repugnant to the whole Scripture, which euery where beates into our eares and hearts, these and such like sayings. Rom. 9. 11. *Election is not of workes, but of him that calleth.* Act. 13. 48. *As many as were ordained vnto life eternall, beleeued.* Eph. 1. 4. *He hath chosen vs that we should be holy.* Ioh. 15. 16. *Ye haue not chosen me, but I haue*

chosen

chosen you. Rom. 11. 6. *If of grace, not of workes.* 1. Ioh. 4. 10. *Herein is loue, not that wee loued God, but that hee first loued vs, and sent his sonne, &c.*

VI

Who teach, that *not all election vnto salvation is vnchangeable, but that some which are elected, withstanding Gods decree, may perish, and for euer doe perish:* By which grosse errour they both make God mutable, and ouerthrow the comfort of the godly concerning the certainety of their saluation, and contradict the holy Scriptures teaching Matt. 24. 24. that the *elect cannot bee seduced* Ioh. 6. 39. that Christ *doeth not loose those which are giuen to him of his father.* Rom. 8. 30 That God *whom he hath predestinated, called, iustified, them he doeth also glorifie.*

VII

Who teach, that *in this life there is no fruit, no sense, no certainety of immutable election vnto glory, but vpon condition, contingent, and mutable.* For, besides that it is absurd to make an vncertaine certainty, these things are contrary to the experience of the godly: who

with

with the Apostle, triumph vpon the sense of their election, and extoll this benefit of God, who reioice, with the disciples, according to the admonition of Christ, Luc. 10.20. that *their names are written in heauen*: and lastly who oppose the sense of their election against the fiery darts of diuelish temptations, demanding, Rom. 8. 33. *Who shall lay any thing to the charge of Gods elect?*

VIII

Who teach, that *God out of his meere iust will hath not decreed to leaue any man in the fall of Adam, and common state of sinne and damnation, or to passe ouer any in the communication of grace necessary vnto faith and conuersion.* For that stands firme. Rom. 9 18. *Hee hath compassion vpon whom hee will, and whom hee will hee hardens.* And that Matt. 13. 11. *To you is giuen to know the mysteries of the kingdome of heauen, but to them it is not giuen.* In like manner, Matt. 11. 25. 26. *I glorifie thee, o Father, Lord of heauen and earth, that thou hast hidden these things from the wise, and vnderstanding men, and hast reuealed them vnto babes. Euen so, o Father, because thy good pleasure was such.*

IX.

Who teach, that *the cauſe, why God ſends the Goſpel rather vnto this Nation, then to another, is not the meere and only good pleaſure of God, but becauſe this Nation is better, and more worthy of it then that, vnto which hee hath not communicated the Goſpel.* For *Moſes* gainſaies this, ſpeaking thus vnto the people of Iſrael, *Deut.* 10.14.15. *Behold, heauen and the heauen of heauens is the Lords thy God, and the earth with all that therein is: notwithſtanding the Lord ſette his delight in thy fathers to loue them, and did chuſe their ſeede after them, euen you aboue all people, as appeareth this day.* And Chriſt *Matt.* 11.21. *Woe bee to thee, Corazin, Woe bee to thee Bethſaida: for if the great workes which were done in you, had beene done in Tyrus, and Sidon, they had repented long agone in ſackecloth and aſhes.*

THE

THE SECOND CHAPTER or head of Doctrine, concerning *Christs death, and the redemption of men by it.*

The first Article.

GOD is not onely most mercifull, but most iust also. Now his iustice requires (as hee hath reuealed himselfe in his word) that our sinnes committed against his infinite Maiesty, be punished not with temporall paines onely, but eternall also, and those both of body and soule: which punishments wee can not escape, vnlesse Gods iustice be satisfied.

II.

But seeing we our selues can not make satisfaction, and free our selues from the wrath of God, God of his infinite mercy hath giuen his onely begotten sonne to become a surety for vs, who, that hee

might satisfie for vs, was made sinne, and a curse vpon the crosse for vs, or in our stead.

III

This death of the sonne of God is the onely, and most perfit sacrifice, and satisfaction for sinnes, of infinite price, and value, abundantly sufficient to expiate the sinnes of the whole world.

IV

And therefore this death is of so great value and price, because the person, which suffered it, is not onely a true, and perfitly holy man, but the onely begotten sonne of God also, of the same eternall, and infinite essence with the Father, and the holy Ghost: such an one as it behooued our Sauiour to bee. Againe, because his death was ioyned with a feeling of Gods wrath, and of the curse, which wee had deserued by our sinnes.

V

Furthermore it is the promise of the Gospel: That whosoeuer beleeues in Christ

Christ crucified, should not perish, but haue life euerlasting: Which promise together with the iniunction of repentance and faith, ought promiscuously, and with out distinction, to bee declared and published to all men and people, to whom God in his good pleasure sends the Gospel.

VI

But for as much as many beeing called by the Gospel doe not repent, nor beleeue in Christ, but perish in their infidelitie, this comes not to passe for want of, or by any insufficiencie of the sacrifice of Christ offered vpon the crosse, but by their owne proper fault.

VII

But as many as truely beleeue, and are freed by Christs death from their sinnes, and saued from destruction; they by Gods grace alone (which hee owes to no man) giuen vnto them from eternity in Christ, obtaine this benefit.

VIII

For this was the most free counsell,

gracious will, and intention of God the Father, that the liuely and sauing efficacie of the most precious death of his sonne should manifest it selfe in all the elect, for the bestowing vpon them only iustifying faith, and bringing them infallibly by it vnto eternall life; that is, God willed, that Christ by the blood of his crosse (whereby he was to establish a new couenant) should effectually redeeme out of euery people, tribe, nation, and language, all them, and them onely, who from eternity were elected vnto saluation, and giuen to him of the Father, that hee should bestow faith on them (which as also the other sauing gifts of the holy Spirit, hee purchased for them by his death) that by his blood he should cleanse them from all sinnes both originall, and actuall, as well committed after, as before they beleeued, and finally should present them before him in glory without all spot, or blemish.

IX

This counsell proceeding from his eternall loue toward the elect, the gates of

Hell

Hell bootlesly resisting it, hath from the begining of the world to this present time, beene mightily fulfilled, and hereafter also shall be fulfilled: so that the elect in their times must bee gathered into one, and there must alwayes bee some Church of the beleeuers founded in the blood of Christ, which constantly louing, steadfastly worshiping, and here and for euer and euer praysing him her Sauiour, who laid downe his life vpon the Crosse for her, as the bridegroome for his bride.

A REIECTION of the Errours.

*The Synode hauing deliuered the Or-*thodoxe doctrine, reiecteth the *errours of them;*

First,

WHo teach, that *God the Father ordained his sonne vnto the death of the crosse without any certaine and determinate counsell of hauing any particular man expresse-*

ly; so

by it, so that its necessitie, profite, and dignity, might haue remained whole, and sound, and perfect, in euery respect, complete, and intire, to the impetration of Christs death, although the obtained redemption had neuer actually beene applied to any particular person. For this assertion is reprochfull vnto the wisedome of God the Father, and the merit of Iesus Christ, and contrary to the Scripture; Where our Sauior Christ sayth, Ioh. 10.15. *I lay downe my life for my sheepe.* (vers. 27.) *and I know them.* And the Prophet Isaiah speaks thus of our Sauiour. Isa. 53.10. *When he shall make his soule an offering for sinne, hee shall see his seed, and proleng his dayes, and the will of the Lord shall prosper in his hand.* Lastly, it ouerthrowes an article of our faith: namely that, wherein we beleeue that there is a Church.

II.

Who teach, that *this was not the end of Christs death, that he might establish a new couenant of grace by his blood, but that he might onely procure vnto his Father the bare right of making againe with men any couenant whatsoeuer, whether of grace, or of workes.* For this

thwarteth

thwarteth the Scriptures, which teaches that Christ is made the Mediator, and Mediator of a better, that is, a new Covenant. Heb. 7. 22. and Heb. 9. 15. & 17. *The Testament is confirmed when men are dead.*

III.

Who teach, that *Christ by his satisfaction did not certainely merit for any man salvation at all, and faith, by which this satisfaction of Christ may be effectually applied unto salvation, but only, that he purchased to his Father a power, or a resolution to enter into a new match with mankind, & to prefix that he, what new conditions soever he pleased, the performance of which conditions should depend upon mans free will, and that therefore it might fall out, that either no man, or every man might fulfill them.* For these esteeme too too basely of Christs death in no wise acknowledging the chiefest, and most excellent fruit, and benefit procured thereby, and call up againe the Pelagian error out of hell.

IV.

Who teach, that *the new Covenant of grace, which God the Father, by the mediation of Christs death made with men, doth not consist*

herein, viz. That we are iustified before God, and saued by faith, in so much as it apprehends the merits of Christ: but herein, viz. that God, the exaction of perfect legall obedience being abrogated, reputes faith it selfe, and the imperfect obedience of faith for perfect obedience of the law, and graciously thinkes it worthy of the reward of eternall life. For these contradict the Scripture, Rom. 3. 24. 25. *All are iustified freely by his grace, through the redemption that is, in Christ Iesus, whom God hath set forth to be a propitiation through faith in his bloud.* And with wicked Sedom, they bring in an vncouth, and strange iustification of man before God, contrary to the consent of the whole Church.

Whosoeuer, since all men are receiued into the state of reconciliation and grace of the couenant, for their sinne shall be condemned for originall sinne, or in respect of it, be liable vnto death or damnation, but that all are acquited, and freed from the guilt of that sinne. For this opinion is contrary to the Scripture, which affirmes, that we are by nature the children of

VI.

Who employ the distinction of impetration, and application, to the end that they may infuse this opposition into vnskilfull and vnwary wits, namely, that God, as much as concernes him, would conferre vpon all men equally those benefits, which are procured by Christs death. And whereas some, rather then others, are made partakers of forgiuenesse of sinnes, and life eternall, that this diuersitie depends vpon their owne free will, applying it selfe vnto grace indifferently offered, but not vpon the singular gift of mercie, effectually working in them rather then others, that they may apply this grace vnto themselues. For they, whilest they beare the world in hand, that they propound this distinction with a sound meaning, goe about to make the people drinke of the poysonous cup of Pelagianisme.

VII.

Who teach, that *Christ neither could, nor ought to die, neither did die for those, whom God dearely loued, and chose vnto eternall life, seeing such stood in no need of Christs death.* For

they contradict the Apostle, who sayeth;
Quis accusabit electos Dei? Deus qui justificat.
Quis est qui condemnet? Christus qui mortuus est.
In like manner, Rom. 8. 33. *Who shall lay any thing to the charge of Gods chosen? It is God that justifieth. Who shall condemne? It is Christ which is dead, &c.* for them.
And our Saviour averring, Joh. 10. 15. *I lay down my life for my sheep.* And Joh. 15. 12. *This is my commandement, that ye love one another, as I have loved you. Greater love than this hath no man, that a man lay down his life for his friends.*

THE THIRD AND Fourth Chapters, or Doctrinall Heads, namely, concerning

Mans Conversion,

And conuersion to God, together with *the maner thereof.*

The first Article.

MAn in the beginning, being made according to Gods image, was adorned in his minde with true, and sauing knowledge of his creator, and of things spirituall, in his will and heart with righteousnesse, in all his affections with purity, and so was in all his parts, and faculties holy: But he, by the Diuills instigation, and liberty of his owne will, reuolting from God, bereaued himselfe of these excellent gifts, and contrariwise, in stead of them, he gat in his minde horrible darknesse, vanity, and crookednes of iudgement, in his heart and will, malice, rebel-

lion, and obduration, and in all his affections impurity.

II

And such as man was after his fall, such children he begat, namely a corrupt issue from a corrupt father, this corruption being by the iust iudgement of God deriued from Adam to all his posterity (Christ only excepted) and that not by imitation (as of old the Pelagians would haue it) but by the propagation of nature with her infection.

III

All men therefore are conceiued in sin, & borne the children of wrath, vntoward to all good, tending to damnation, forward to euill, dead in sinnes, slaues of sinne, and neither will, nor can (without the grace of the holy Ghost regenerating them) set right their owne corbaked nature, no nor so much as dispose themselues to the amending of it.

IV.

Certes, there are still in lapsed man some remainds of the light of nature, by vertue whereof he reteineth some principles concerning God, and of things naturall, and of the difference betweene good and euill, as also he shewth some care of vertue, and of outward discipline: But so farre short is he from being enabled by this inbred light, to come to the saving knowledge of God, and to conuert himselfe vnto him, that hee doth not make right vse thereof in naturall things, and ciuill affaires: nay, that which it is, he many wayes defileth it all, and withholdeth it in vnrighteousnes, and by so doing becometh vnexcusable before God.

V.

As it is with him for the light of nature, so is it also touching the Decalogue, or ten Commandements, deliuered to the Iewes from God in speciall manner by the hand

hand of Moſes. For, inaſmuchas the Law doth indeed lay open the greeuouſneſſe of ſinne, and more and more deepely atteindeth man at the barre of Iuſtice, but neither reacheth foorth any remedy, nor affoordeth ſtrength to wade out of miſery, and ſo being weakened through the fleſh, it leaueth a ſinner vnder the curſe, it is not poſſible that by it a man ſhould obtaine ſauing grace.

VI. That therefore, which neither the light of nature, nor the law could doe, God bringeth to paſſe by the power of the holy ghoſt, through his word, or the miniſtery of Reconciliation, namely the goſpell concerning the Meſſias, whereby he pleaſed God to ſaue thoſe that beleeue, alwell vnder the old, as new Teſtament.

VII. Vnder the old Teſtament God diſcloſed vnto but a few this ſecret of his will, but in the new (the diſtinction of people be-

being taken away) hee manifesteth the same vnto many. The cause of which his diuers dispensation is not to bee imputed to the worthinesse of one nation aboue another, or to the better vsing of the light of nature by some then by other some, but to Gods most free good pleasure, and vndeserued loue. And therefore they, to whom, without any their good desert, nay, notwithstanding their ill desert, so great a fauour is vouchsafed, are bound for their part, to acknowledge the same with all humility, and thankefulnesse, and as for others, to whom such grace is not afforded, without curious sifting, to admire (with the Apostle) the seuerity and iustice of Gods iudgements vpon them.

VIII.

Now, as many soeuer as are called by the Gospell, are called seriously. For God by his word doth seriously, and most truely declare, what is acceptable to him, namely, that those that are called, come vnto him: and moreouer doth seriously promise to all such, as come to him, and beleeue in him, rest for their soules, and life eternall.

IX

Whereas many, beeing called by the Gospel, doe not come, and are not conuerted, this default is not in the Gospel, not in Christ offered by the Gospel, nor in God, who calleth them by his Gospel, and moreouer bestoweth diuers speciall gifts vpon them, but in themselues, that are called; of whom some are so careless, that they giue no entrance at all to the word of life: others entertaine it, but suffer it not to sinke into their hearts, and so, hauing onely a fading smacke of ioy, bred by a temporary faith, afterward become reuolters: others choake the seede of the word with the thornes of worldly cares, and fleshly pleasures, and so bring forth no fruit at all, as our Sauiour teacheth vs in the parable of the Sower, Matth. 13.

X

But whereas others, beeing called by the ministery of the Gospel, doe come, and are conuerted, this is not to bee ascribed

vnto

vnto man, as by his free-will differencing himselfe from others, enabled with the same, or with like sufficient grace for their beliefe, and conuersion (so *Pelagius*, in the pride of his Heresie, would haue it) but must be attributed vnto God, who, as hee hath from all eternity chosen in Christ those, that are his, so in processe of time effectually calleth them, enduing them with the gift of faith, and repentance, and deliuering them out of the power of darkenesse, translateth thē into the kingdome of his Sonne, to the end that they should magnifie him, who hath so mightily called them out of darkenesse, into this wondrous light, and that they should not boast in themselues, but in the Lord, as is often auouched by the Apostle, in many passages of his Epistles.

XI

Furthermore, whereas God bringeth to passe this his owne good-pleasure in the Elect, namely when he worketh true conuersion in them, hee not onely pro-

uideth that the Gospel may bee outwardly preached vnto them, and powerfully enlighteneth their mindes by the holy Ghost, that they may vnderstand aright, and iudge of the things of the Spirit of God; but also, by the efficacie of the same regenerating spirit, hee pierceth into the most inward parts of man, whose heart being close shutte vp, hee openeth it, being hard hee softeneth it, being vncircumcised hee circumciseth it, and, as for the will, hee infuseth new qualities into it, and maketh it of a dead heart lively, of an euill good, of a nilling willing, of a stubborne buxome, and stirreth it vp also, and strengtheneth it, whereby it is enabled, like a good tree, to bring forth the fruits of good workes.

XII

And this is that regeneration, second creation, rysing from the dead, and quickening, (so often inculcated in the holy Scriptures) which God worketh in vs, but not with vs; and is not brought

to passe by bare instruction, sounding to the outward eare, nor by morall inducements, no, nor by any kinde of operation so caried, that, when God hath done his part, it should remaine in mans choise to bee, or not to bee, regenerate; to be, or not bee, conuerted: but is a very supernaturall, a most powerfull, and withall most sweet; a wonderfull, hidden, and vnspeakeable working, beeing, for the mightinesse thereof (according to the Scriptures, which are the doubtlesse word of the very Author of this mighty worke) not inferiour to the creation of the world, or raysing vp the dead. So that all those, in whose hearts God worketh after this admirable manner, are certainely, infallibly, and effectually regenerated, and actually beleeue.

And then the will, beeing now renewed, is not onely drawne, and mooued by God, but, God hauing now set it on going, itself also worketh. Whereupon a man is rightly said, by this grace receiued, himselfe to repent, and beleeue.

XIII

The faithfull cannot in this life attaine to the full knowledge of the manner of this working: yet in the meane time, they content themselues, and rest in this, namely, that by the same grace of God, they know and feele, that in their hearts they beleeue, and loue their Sauiour.

XIV

So then faith is the gift of God; not in that it is profered by God vnto mans free-will, but because it is really bestowed, inspired, and infused into man: likewise, not as though God did giue onely a power of beleeuing, and then should wait the leysure of mans will for consenting, or for the very act of beleeuing; but because both the willingnesse to beleeue, and the actuall life of beliefe is wrought in man by him, that worketh the will, the deede, and worketh euen all in all.

XV.

This grace God oweth no man. For how can God become debtor to him, who hath nothing to giue first, that it might be recompensed to him againe? Nay what can God owe him, who hath nought of his owne, but sinne, and vntruth? Whosoeuer therefore is made partaker of this kinde of grace, euer oweth, and euer payeth thanks to God onely: and who so hath it not, hee either, framing to himselfe content in what he findeth in himselfe, regardeth not all these speciall things, or in carnall securitie vainely boasteth of hauing that, which indeed he hath not.

Furthermore, as for those that make outward profession of the faith, and amend their liues, we are, by the example of the Apostles, to iudge, and speake the best of them; the closet of the heare being to vs vnsearchable. But as for those, who are not as yet called, we must pray for them to God, who calleth those things that are not, as if they were: but in no wise may we wax

proud

proud against them, as if wee our selues had caused that distinction, whereby wee are made vnlike them.

XVI.

On the other side, as by the fall, man ceased not to be man, endued with vnderstanding and will, nor sinne, spreading it selfe through all mankind, did abolish nature in vs, but corrupted and spiritually slew it; in like manner this regenerating grace of God worketh not vpon men, as if they were stockes, and stones, nor doth it abolish the will, and properties thereof, or maugre constreine it, but doth spiritually reuiue it, heale, and rectifie it, powerfully, and yet gently plie and bend it; so that where formerly the rebellion of the flesh, and stubbornesse did domineere without controule, now a willing, and syncere obedience to the Spirit begins to reigne: in which change the true and spirituall seruice, and freedome of our will doth consist. And surely, vnlesse the wonderfull workes of all goodnesse should

deale

deale with vs in this sort, there were no hope left for man to arise from his lapse by his free will, through which, when he stood sound, he threw himselfe headlong into destruction.

XVII.

Moreouer, as that powerfull operation of God, by which he giueth being to this our naturall life, and sustaineth the same, doth not exclude, but require the vse of those meanes, by which it pleaseth God, according to his wisedome and goodnesse, to employ this his owne power: euen so the aforesaid supernaturall working of God, by which he regenerateth vs, doth in no wise exclude, or ouerthrow the employment of the Gospel, which God, in his great wisedome, hath ordained to bee the seede of regeneration, and food of the soule. Wherefore, as the Apostles, and their Successors did piously deliuer vnto the people the doctrine of this grace of God, for the aduancing of his glory, and beating downe of all manner of pride; and yet

withall neglected not by holy admonitions, taken out of the Gospell, to keepe their Christian flockes within the compasse of the Word, Sacraments, & exercise of discipline: so in these daies also farre bee it from either teachers, or learners in the Church, to presume to tempt God by disioyning those things, which God, according to his good-pleasure, hath appointed to go together vnseparably. For by such admonitions grace it selfe is deriued to vs: and the more readily we performe our dutie, thereby is the good gift of God working in vs made more sensible vnto vs, and his worke it selfe best commeth to perfection. To the which God alone is due for euermore all the glorie of these meanes, and of the sauing fruit, and the efficacy of them. Amen.

THE

THE REIECTION of the Errors.

The Synode, hauing laid downe the true doctrine, now reiecteth the *errors of those,*

First,

THat teach, that *it cannot well be auouched, that originall sinne, of it selfe is sufficient for the condemning of all mankind, or for the deserving temporall and eternall punishment.* For they goe against the Apostle, who sayth, Rom. 5. 12. *By one man sinne entred into the world, and death by sinne, and so death passed vpon all men, for that all haue sinned.* And ver. 16. *The iudgement was by one to condemnation.* Item Rom. 6. 23. *The wages of sinne is death.*

II.

That teach, that *spirituall gifts, or good qualities and vertues (such as are goodnesse, ho-*

lineſſe, and righteouſneſſe) could not be ſeated in the will of man in his firſt creation, and therefore in his fall the will could not bee bereft of them. For this is contrary to the deſcription of the image of God, layed downe by the Apoſtle, Epheſ. 4. 24. where he deſcribeth it by righteouſneſſe, and holineſſe, which doubtleſſe are placed in the will.

III

That teach, that *in ſpirituall death no ſpirituall gifts were ſeparated from the will of man, for that the will of it ſelfe was never corrupted, but onely encumbred by the darkeneſſe of the vnderſtanding, and vnrulineſſe of the affections: which impediments being removed, the will may put in vre her owne inbred faculty of freedome, that is, of her ſelfe will, or nill, chooſe, or refuſe any kind of good ſet before her.* Verily, this is a new fangle, and erroneous piece of doctrine, bent on purpoſe for the enhauncing the forces of Free will, contrary to that of the Prophet Ieremy cap. 17. verſ. 9. *The heart is deceitfull aboue all things, and deſperately wicked*: and that of the Apoſtle,

Epheſ.

Ephes. 2. 3. *Among whom* (namely, children of disobedience) *all wee also had our conuersation in times past, in the lusts of our flesh, fulfilling the wills of the flesh, and of the minde.*

IV

That teach, that *an vnregenerate man is not properly, nor totally dead in sinnes, nor destitute of all strength tending to spirituall good, but that hee is able to hunger and thirst after righteousnesse, or euerlasting life, and to offer the sacrifice of an humble and contrite heart, euen such, as is acceptable to God.* For these assertions march against the direct testimonies of Scripture. Ephes. 2. 1. 5. *Ye were dead in trespasses, and sinnes.* And Genes. 6. 5. and 8. 21. *Euery imagination of the thoughts of mans heart is onely euill continually.* Who consult the hungring, and thirsting for deliuerance out of misery, and for life eternall, as also the offering to God the sacrifice of a broken heart, is proper to the regenerate, and such, as are called blessed, Psal. 51. 19. Matth. 5. 6.

V

V

That teach, that *a corrupt and naturall man can so rightly vse common grace* (by which they meane the light of nature) *or those gifts, which are left in him after the fall, that, by the good vse thereof, he may attaine to a greater, namely Euangelicall, or sauing grace, and by degrees at length saluation it selfe. And that God, for his part, sheweth himselfe ready in this maner to reueale Christ to all men: seeing he doth sufficiently, and effectiously afford to euery man necessary meanes for the making Christ known, and for faith and repentance.* For this is conuinced to be false, as by the experience of all ages in the world, so also by the Scriptures, Psal. 147. 19. 20. *He sheweth his word vnto Iacob, his statutes, and his iudgements vnto Israel; he hath not dealt so with any nation, and as for his iudgements, they haue not knowne them.* Act. 14. 16. *God in times past suffered all nations to walke in their owne waies.* Act. 16. 6. 7. *Paul*, and his company *were forbidden of the holy Ghost to preach the word in Asia*, And *after they were come to Mysia, they assayed to goe*

into

into Bithynia: but the Spirit suffered them not.

VII.

That teach, that *in the true conuersion of a man there cannot bee infused by God any new qualities, habits, or guifts into his will: and so that faith, by which we are first conuerted, and from which we are stiled faithfull, is not any qualitie, or guift, infused by God, but onely an act of man: and that their faith cannot be called a guift otherwise then in regard of the power, or meanes giuen vs, of attaining it.* For these strange positions are contradictorie to the holy Scriptures, which testifie vnto vs, that God doth infuse or shed downe into our hearts new qualities of faith, obedience, and sence of his loue toward vs. Iere. 31. 33. *I will put my lawe in their inward parts, and write it in their hearts.* Isa. 44. 3. *I will powre water vpon him, that is thirstie, and floods vpon the dry ground: I will powre my Spirit vpon thy seed.* Rom. 5. 5. *The loue of God is shed abroad in our hearts by the holy Ghost, which is giuen vnto vs.* They contradict also the continuall practise of the Church,

which

which we doe not deny, from the manner described by the Prophet, *Convert me, O Lord, and I shall be converted*, Ierem. 31. ver. 18.

VII

That teach, that *the grace, whereby we are converted unto God, is nothing else but a gentle inducement*; or (*as others explaine it*) *that the most noble kinde of working in mans conversion, and most suteable to our nature is that which is performed by suasoria motiua, or adiuua*: and that no cause can be alleadged, *why even such moral grace alone, should not of naturall men, make spirituall*: may moreouer, that God doth not produce the consent of our will otherwise, then by way of morall perswasion: and that *the efficacie of Gods working, aboue the meere working of the Deuill, consisteth in this, that the Deuill promiseth temporary things, but God things eternall*. For this is downe-right *Pelagianisme*, and warreth against the whole course of the Scriptures, which besides this swasory kinde of moouing, acknowledge in the conuersion of a man, another manner

working

working of Gods ſpirit, and that more diuine, and of farre greater efficacie. *Ezek. 36.26. I will giue you a new heart, and a new ſpirit will I put within you, and I will take away the ſtony heart out of your fleſh, and I will giue you an heart of fleſh, &c.*

VIII

That teach, that *God, in regenerating a man, doth not employ that omnipotent ſtrength, whereby hee may powerfully and infallibly bow, and bend his will vnto faith, and conuerſion: but that all the gracious operations (which God vſeth for our conuerſion) being accompliſhed, neuertheleſſe man can withſtand God, and his holy Spirit, intending that mans conuerſion, yea and oftentimes doth make actuall reſiſtance, to the vtter defeating of his owne regeneration: ſo that it lieth in mans power to bee, or not to bee, regenerate.* For this amounteth to no leſſe, then the denying all efficacie to Gods grace in our conuerſion, and to the ſubiecting the worke of the Almightie vnto the will of man: which is flatte cõtrary to the doctrine of the Apoſtles

poſtles, *Epheſ.* 1. 19. That wee *beleeue according to the working of his mighty power.* And 2. *Theſſ.* 1. 11. that *God fulfilleth all the good pleaſure of his goodneſſe, and the worke of faith with power.* And 2. *Pet.* 1. 3. that *Gods power hath giuen vnto vs all things, that pertaine vnto life, and godlineſſe.*

IX

That teach, that *grace, and free-will are coparcening cauſes, ioyntly concurring to the beginning of conuerſion*; and that *grace doth not in order of cauſality goe before the action of the will*: that is, *That God doth not effectually helpe mans will vnto conuerſion, before the will of man moueth, and determineth, or ſetleth it ſelfe thereunto.* For this doctrine was long ſithens condemned by the ancient Church, among the *Pelagian* errors, out of the Apoſtles authoritie, *Rom.* 9. 16. *It is not of him that willeth, nor of him that runneth, but of God, that ſheweth mercy.* And 1. *Cor.* 4. 7. *Who maketh thee to differ from another? and what haſt thou, that thou didſt not receiue?* Item, *Phil.* 2. 13. *It is God, which worketh in you, both to will, and to do, of his good pleaſure.*

THE

THE FIFTH CHAPTER, or Doctrinall head, which is *concerning the perſeuerance of the Saints.*

The firſt Article.

WHomſoeuer God, according to his purpoſe, cals vnto the fellowſhip of his ſon our Lord Ieſus Chriſt, and regenerates by the holy Spirit, thoſe certainely, euen in this life, he frees from the dominion of ſinne, and ſlauery vnder ſinne, but not altogether from the fleſh, and body of ſinne.

II

From hence ariſe in holy men daily ſins of infirmity, and euen their beſt workes haue their blemiſhes, which yeelde vnto them perpetuall matter of humbling themſelues before God, of making their

recourse vnto Christ crucified, of mortifing the flesh more and more by the spirit of prayer, and by holy and godly exercises, and of striuing and sighing after the goale of perfection, so long till, being deliuered from this body of death, they may reigne with the Lambe of God in the heauens.

III

By reason of these reliques of sinne dwelling in them, and besides this, the temptations of the world, and Satan, they, which are conuerted, could not continue in the state of grace, if they were left to their owne strength: but God is faithfull, who mercifully confirmes them in that grace, wherin he hath once accepted them, and mightily preserueth them in the same, euen vnto the end.

IV

But, although that power of God, confirming, and keeping the truly faithfull in the state of grace, is greater, then can possibly

posſibly be ouercome by the fleſh: neuer-theleſſe they, which are conuerted, are not alwayes ſo lead, and moued by God, that they cannot through their owne fault, ſtray, and depart from the guidance of grace in ſome particular actions, and bee ſeduced by the concupiſcence of the fleſh, & giue way vnto the ſame. Wherefore they muſt continually watch, and pray, that they be not lead into temptation. Which when they doe not, it is not only poſſible, that they ſhould bee caried away by the fleſh, the world, and the Diuell, into greeuous, and heinous ſinnes, but ſometimes alſo, by Gods iuſt permiſſion, they are carried away: Which the lamentable falles of *Dauid*, *Peter*, and other of the Saints, deſcribed vnto vs in the Scripture, euidently ſhew.

V

Now, by ſuch enormous ſinnes they greatly offend God, incurre the guilt of death, grieue the holy Spirit, breake off the exercile of faith, moſt grieuouſly wound the conſcience, now and then for a time

looſe the ſenſe of grace, vntill, vpon their returning into the way by true and earneſt repentance, Gods fatherly countenance ſhine againe vpon them.

VI

For God, who is rich in mercie, according to the vnchãgeable purpoſe of election, doth not wholy take away his holy Spirit from his, no not in their grieuous ſlips, nor ſuffers them to wander ſo farre, as to fall away from the grace of adoption, and ſtate of iuſtification, or to commit the ſinne vnto death, or againſt the holy Ghoſt, or to be altogether forſaken of him, and throw themſelues headlong into euerlaſting deſtruction.

VII.

For firſt of all, in theſe ſlips, he preſerueth in them that his immortall ſeede, (by which they were once borne againe) that it dye not, nor be loſt by them: afterward, by his Word, and Spirit, he effectually, and certainely

certainely reneweth them againe vnto repentance, so that they doe heartily, and according vnto God, grieue for their sinnes committed, and with a contrite heart, by faith in the blood of the Mediatour, craving forgiuenesse of them, obtaine it, recouer the apprehension of the fauour of God reconciled vnto them, adore his mercies and faithfulnesse, and from thence forward more carefully worke out their saluation with feare and trembling.

VIII.

So, not by their own merits, or strength, but by Gods free mercy, they obtaine thus much, that they neither totally fall from faith, and grace, nor continue to the end in their fals, and perish: which, in regard of themselues, not onely full easily might, but doubtlesse would come to passe: yet in respect of God it cannot so fall out, since neither his counsaile can be changed, nor his promise faile, nor the calling according to his purpose be reuoked, nor Christs merit, intercession, and custody be made

of

of none effect, nor the ſealing of the holy Spirit be fruſtrated, or defaced.

IX.

Of this preſeruation of the elect vnto ſaluation, and perſeuerance of true beleeuers in the faith, the faithfull themſelues may be and are aſcertained, according to the meaſure of their faith, by which they aſſuredly beleeue, that they are, and ſhall for euer continue true, and liuely members of the Church, and that they haue remiſſion of their ſinnes, and euerlaſting life.

X

And therefore this certaintie is not from any ſpeciall reuelation made beſide, or without, the word, but from faith in Gods promiſes, which he hath moſt plentifully reuealed in his word for our comfort, from the teſtimonie of *the holy Spirit, bearing witneſse with our Spirit, that we are the ſonnes of God, and heires.* Rom. 8. 16. Laſtly from a ſerious, and holy care of keeping a

good

good conscience, and endeuour of good workes. And if Gods chosen should want in this world this solide comfort of obtaining the victorie, and this infallible pledge and earnest of eternall glory, they were surely of all men the most miserable.

XI

Neuertheless, the Scriptures witnesse, that the faithfull doe wrastle in this life with diuers doubts of the flesh, and being plunged in deepe temptations, do not alwaies perceiue in themselues this full assurance of faith, and certaintie of perseuerance: But God, the Father of all consolation, *Suffers them not to be tempted aboue that they are able, but with the temptation makes away to escape.* 1. Cor. 10. 13. and by his holy Spirit reuiueth in them the certaintie of perseuerance.

XII.

Now so farre is assurance of perseuerance in the truly faithfull from making them

proud, and carnally secure, that, on the contrarie, it is the very roote of humilitie, of filiall reuerence, of true godlinesse, of patience in all conflicts, of feruent prayer, of constancie in bearing the crosse, and in confessing Gods truth, and lastly of solide ioy in God: and that moreouer the consideration of this benefit becommeth a goad, or spurre, to incite them to a serious, and continuall exercise of thankfulnesse, and good workes; as appeareth by the testimonies of the Scriptures, and examples of the Saints.

XIII

Nor doth the reuiued confidēce of perseuerance beget wantonnesse, or reakelesse neglect of pietie in those, who are restored vpon their fall, but a farre greater care to walke more circumspectly in the waies of the Lord, which are prepared to this end, that by walking therein they may hold fast the certaintie of their perseuerance; lest by reason of the abuse of his fatherly bounty, Gods gratious countenance (the

beholding whereof is ſweeter then life to the godly, the with-drawing more bitter then death) bee againe turned away from them, and ſo they become more grieuouſly wracked in conſcience, then before.

XIIII

And, as it pleaſed God to beginne this his worke of grace in vs by the preaching of the Goſpel, ſo by the hearing, reading, meditation, exhortations, threates, and promiſes of the ſame, as alſo by the vſe of the Sacraments, he maintaineth, continueth, and perfitteth his ſaid gracious work.

XV

This doctrine concerning the perſeuerande of true beleeuers, and Saints, and the certaintie thereof (which God to the glory of his name, and comfort of godly ſoules hath moſt abundantly reuealed in his word, and imprinteth in the hearts of the faithfull) howſoeuer fleſh and blood apprehends it not, Sathan hates it, the

world laughes at it, ignorant men, and hypocrites abuſe it, and erroneous ſpirits oppugne it: yet the Spouſe of Chriſt hath alwaies moſt tenderly loued, and conſtantly defended it, as a treaſure of vnualuable price. Which that ſhe may ſtill doe, God will prouide, and bring to paſſe: againſt whom neither can any counſaile auaile, nor ſtrength preuaile.

To which onely God the Father, Sonne, and holy Ghoſt, be honour, and glorie for euer and euer. Amen.

THE

THE REIECTION of the Errors touching the *Doctrine of the Perseuerance* of the Saints.

The Synode, hauing declared the Orthodoxe doctrine, now proceedeth to disauow the errors of those;

First,

THat teach, that *the perseuerance of the faithfull is not an effect of election, or any gift of God, purchased by the death of Christ, but that it is a condition of the new couenant; which is to bee performed on mans part, by his owne free-will, before his* (as they themselues speake) *peremptory election and iustification.* For the holy Scripture witnesseth, that it followes vpon election, and is giuen to the elect by vertue of Christs death, resurrection, and intercession, *Rom.* 8.32. &c. *Hee that spared not his owne sonne, but deliuered him vp for vs all, how shall he not with him also freely giue vs all things?*

Who shall lay any thing to the charge of Gods elect? It is God, that iustifieth, who is hee that condemneth? It is Christ, that died, yea or rather, that is risen againe, who is euen at the right hand of God, who also maketh intercession for vs. Who shall separate vs from the loue of Christ?

II

That teach, that *God indeede furnisheth the faithfull man with sufficient strength to perseuere, and is ready to maintaine that strength in him, if hee himselfe be not wanting to his dutie: yet,* notwithstanding, *when as all habilities necessary vnto perseuerance, and all things, which God is pleased to vse for the preseruation of faith, are granted, and set in readinesse, that it still remayneth in the choise, and pleasure of mans will to perseuere, or not.* For this opinion is easilie discouered to be an impe of *Pelagianisme*: which, whilest it striues to make man free, makes him sacrilegious; contrary to the vniforme, and perpetuall consent of Euangelicall Doctrine, which quite strippeth man of

all

all matter of boasting, and ascribeth the glorie of this benefit to Gods grace onely: and contrary to the Apostle, witnessing, that it is God, *who shall confirme vs euen vnto the end, that we may be blamelesse in the day of our Lord Iesus Christ.*

III

That teach, that *the regenerate, and true beleeuers, not onely may totally, and finally fall from iustifying faith, as also from grace, and saluation, but that frequently also they indeede doe fall from all these, and perish euerlastingly.* For this opinion makes the very grace of iustification, and regeneration, & Christs continuall custody voyde, and of no effect, contrary to the expresse words of Saint *Paul*, Rom. 5.8. &c. *While wee were yet sinners, Christ died for vs; much more then beeing now iustified by his blood, wee shall be saued from wrath through him.* And contrary to the Apostle Saint *Iohn*, 1. Ioh. 3.9. *Whosoeuer is borne of God, doth not commit sinne: for his seede remayneth in him, neither can he sinne, because hee is borne of God.* and

also

also contrary to the words of our Sauiour. Ioh. 10. 28. 29. *I giue eternall life vnto my sheepe, and they shall neuer perish, neither shall any plucke them out of my hand: my Father which gaue them mee, is greater then all; and none is able to plucke them out of my Fathers hand.*

IV

That teach, that *the regenerate, and truely faithfull, may sinne the sinne vnto death, or against the holy Ghost.* Whereas the same Apostle *Iohn*, in the fifth Chapter of his first Epistle, hauing (verse 16.) made mention of such, as sinned vnto death, and forbidden to pray for them, presently (verse 18.) addeth; *We know, that, whosoeuer is borne of God, sinneth not* (to wit that kinde of sinne) *but hee, that is begotten of God, keepeth himselfe, and that wicked one toucheth him not.*

V

That teach, that *no certaintie of future perseuerance can be had in this life, without speciall reuelation.* For by this doctrine the

solid

ſolid comfort of true beleeuers in this life, is quite taken away, and the doctrine of doubtfulnes (auouched by the Papiſts) is brought againe into the Church. Whereas the holy Scripture euery-where draweth this aſſurance, not from ſpeciall, and extraordinary reuelation, but from the proper markes and ſignes of Gods children, and from the vnfailable promiſes made by God himſelfe: Eſpecially the Apoſtle, Rom. 8.39. *No creature is able to ſeparate vs from the loue of God, which is in Ieſus Chriſt.* And Saint *Iohn*, 1 Ioh. 3.24. *He that keepeth his commandements, dwelleth in him, and hee in him: and heereby we know, that he abideth in vs, euen by the ſpirit, which hee hath giuen vs.*

VI

That teach, that *the Doctrine maintaining aſſurance of perſeuerance, and of ſaluation, is, of it owne nature, and guiſe, a ſoft pillow for the fleſh, and hurtfull to good manners, godlineſſe, praying, and other holy courſes: and contrariwiſe, that it is a very commendable thing to bee doubtfull of ſuch perſeuerance.*

For the opposers of this assurance doe euidently shew, that they know not the powerfulnesse of Gods grace, nor the operation of the holy Ghost dwelling in the heart, & spare not to outface the Apostle Saint *Iohn*, affirming the contrary in expresse termes, 1.Ioh.3.2.3. *Beloued, now are wee the sonnes of God, and it doth not yet appeare, what wee shall bee: but wee know, that, when he shall appeare, wee shall bee like him: for wee shall see him as he is. And euery man, that hath this hope in him, purifieth himselfe, euen as hee is pure.* They are also refuted, by the examples of holy men, both in the old and new Testament, who, though well assured of their owne perseuerance and saluation, yet gaue not ouer prayers, and other exercises of godlinesse.

VII

That teach, that *the faith of those, that beleeue but for a season, differeth not from iustifying and sauing faith, but onely in respect of continuance.* For Christ himselfe, Math. 13.20. and Luk.8.13. manifestly putteth

a threefold diſpariſon betweene temporiſers, and true beleeuers; ſaying, that thoſe receiue the ſeede in a ſtony ground, theſe in good ground, that is, in an honeſt and good heart: thoſe want roote, theſe haue a faſt roote: thoſe are fruitleſſe, theſe bring foorth their fruit with diuerſity of yeelde, and that with patience, that is, with conſtancy, and perſeuerance.

VIII

That teach, that *it is not abſurd, that a man ſhould looſe his firſt regeneration, and bee againe and againe new-borne ſpiritually.* For they, that teach this, doe thereby deny the vncorruptibleneſſe of that diuine ſeede, whereof wee are borne anew: contrary to the teſtimony of the Apoſtle Saint Peter, 1.Pet.1.23. *Beeing borne againe, not of corruptible ſeede, but of incorruptible.*

IX

That teach, that *Chriſt neuer prayed for the faithfulls infallible perſeuerance in faith.*

For they contradict Chriſt himſelfe, ſaying to *Peter*, Luk. 22.32. *I haue prayed for thee, that thy faith faile not*: And alſo witneſsing, (Ioh. 17.20.) that himſelfe prayed, not onely for his Apoſtles, but alſo for all, that ſhould beleeue by their word, when hee ſaide, (verſe 11.) *Holy Father, keepe through thine owne name thoſe, whom thou haſt giuen mee.* And verſe 15. *I pray not, that thou ſhouldſt take them out of the world, but that thou ſhouldeſt keepe them from the euill.*

The Concluſion.

AND this is the plaine, ſimple, and naturall explication of the Orthodox Doctrine, concerning *the fiue Articles* controuerted in the vnited Prouinces of the Low-countreys, as alſo the reiection of thoſe errours, wherewith the Churches of the ſayde Netherlands, haue for a time beene much troubled. Which their determination, the Synode holdeth to be taken out of Gods word, and agreeable to the Confeſsions of the Reformed Churches.

Churches. Whereby it manifeſtly appeareth, with how ſmall truth, equitie, or charity, ſome, whom ſuch dealings leaſt beſeemed, haue laboured to beate into the peoples heads,

That, *the Doctrine of the Reformed Churches, concerning Predeſtination and the other points thereon appendant, doth, of its owne bent, and inclination, call off mens mindes from all religion, and piety: that it is the cuſhion, which the Deuill layeth vnder our fleſh, the very caſtle of Satan, out of which he layeth watch for all, woundeth moſt men, and ſtriketh dead very many, with the darts, as well of deſpaire, as of ſecurity.*

That, *this doctrine maketh God the author of ſinne, vniuſt, a tyrant, an hypocrite, and that it is nothing elſe, but a patched compoſure of Stoiciſme, Manichеiſme, Libertiniſme, and Turciſme.*

That, *it maketh men carnally ſecure, as being thereby perſwaded, that the Elect, liue they how they liſt, muſt needes be ſaued, and therefore may on Gods name runne through all the outragious villenies in the world: and contrariwiſe, that it booteth not the Reprobates for*

their ſalvation, though they ſhould ſyncerely performe all the good workes, which any Saint hath done.

That, *by it wee are taught, that God, out of his owne abſolute will, and meere purpoſe, without any reſpect at all of ſinne, hath fore-ordayned, and created the farre greateſt part of men in the world, to bee damned for euer.*

That, *as Election is the fountaine and originall cauſe of faith, and good workes, ſo in like manner Reprobation is the cauſe of infidelitie, and wickedneſſe.*

That, *many of the children of the faithfull are in their infancy, without any guilt at all, taken from their mothers breasts, and tyrannouſly caſt headlong into hell-fire; ſo that neither the Sacrament of Baptiſme, nor the prayers of the Church at their baptiſing, can at all availe them.*

And many other obloquies of this ſtreine, which the reformed Churches not onely do not admit, but alſo deteſt with all their heart.

Wherefore this Synod, holden at *Dort*, requeſteth, and in the name of the Lord adjureth all, whoſoeuer in godly zeale call vpon the name of our Saviour Ieſus Chriſt, that

that they would be pleased to iudge of the doctrine of the Reformed Churches, not out of calumnies raked vp here and there, no nor out of the priuate *Tenets* of some, whether old, or new, Doctors, and those oftentimes either sinisterly cited, or corrupted, or streined to a sence neuer intēded by the Authors, but out of the published Confessions of the Churches themselues, and (for these points) out of this Declaration of orthodoxe doctrine agreed vpon, and enacted by the ioynt consent of al and euery the members of this whole Synode.

And, as for rash, and slanderous traducers, the Synod earnestly aduertiseth them to looke vnto it, and consider how heauy an account they are to giue vnto God, that beare false witnesse against so many Churches, and so many Church-confessions, trouble the consciences of the weake, and labour to draw the societie of true beleeuers into suspition with many.

Lastly, this Synode exhorteth all their Fellow-Ministers of the Gospel, to haue a pious, and religious care, in the handling of this Doctrine, whether in schooles,

or

or pulpits; and whensoeuer they vndertake it by word, or pen, discreetly to accommodate the same to the aduancement of Gods glorie, to the promoting of holinesse of life, and to the comforting of afflicted, and affrighted soules: to frame not onely their iudgement, but also their stile of speach, to the square of the Scriptures, and sutably to the analogy of Faith: Lastlie, to forbeare all such phrases, or maner of speach, as passe the bounds, set out vnto vs, of the right meaning of the holy Scriptures, and withall giue wayward wranglers iust occasion of traducing, or slandring the Doctrine of the Reformed Churches.

The Sonne of God Iesus Christ, who sitting at the right hand of his Father, bestoweth gifts on men, sanctifie vs in his truth, bring backe into the way of truth those, that are gone astray, stoppe the mouths of those, that slander sound doctrine, endue the faithfull Ministers of his word, with the spirit of wisdome and discretion, that all they vtter, may tend to the glory of God, and edification of their hearers. Amen.

This

This is our opinion and iudgement.

In witneſſe whereof we haue heereto ſubſcribed.

IOhannes Bogermannus, Miniſter of the Church of Leuerden, and Preſident of the Synode.

Iacobus Rolandus, Miniſter of the Church of Amſterdam, and Aſſiſtant to the ſaid Preſident.

Hermannus Faukelius, Miniſter of the Church of Middelburg, and Aſſiſtant to the ſaid Preſident.

Sebaſtianus Damman, Miniſter of the Church of Zutphen, and Secretary to the Synode.

Feſtus Hommius, Miniſter of the Church of Leyden, and Secretary to the Synode.

¶ From GREAT BRITAINE.

George, *Biſhop of Landaf.*

Iohn Dauenant, Prieſt, Doctor, and publike Profeſſor of Diuinity in the Vniuerſity of Cambridge, and Maſter of Queenes Colledge there.

Samuel Ward, Priest, Doctor of Diuinity, Archdeacon of Taunton, and Master of Sidney Colledge in the Vniuersity of Cambridge.

Thomas Goad, Priest, Doctor of Diuinity, chiefe-Chauntor of the Cathedrall Church of S. Paul in London.

Gualter Balcanquall, a Scotch-man, Priest, Batchelour of Diuinity.

¶ From the County Palatine of the RHENE.

Abraham Scultetus Doctor of Diuinity, and Professor of the same in the Vniuersity of Heidelberg.

Paulus Tossanus, Doctor of Diuinity, and Counsailer in the Ecclesiasticall Senate of the lower Palatinate.

Henricus Altingius, Doctor of Diuinity, and Professor therof in the Vniuersity of Heidelberg.

¶ From HASSIA.

Georgius Cruciger, Doctor of Diuinity, Professor, and now Rector of the Vniuersity of Marpurg.

Paulus

Paulus Steinius, Preacher of the Court, and Profeſſor in the colledge of Gentry, called Adelphicum Mauritianum, *at Caſſels.*

Daniel Angelocrator, Miniſter of the Church of Marpurg, and ſuperintendent of the neighbor Churches, vpon Laun, and Edder.

Rodolphus Goclenius the elder, chiefe profeſſor of ſound philoſophy in the Vniuerſity of Marpurg, and now Deane there.

¶ From ZVITSERLAND.

Iohannes Iacobus Breytingerus, Miniſter of the Church of Zurik.

Marcus Rutimeyerus, Doctor of Diuinity, and Miniſter of the Church of Bearne.

Sebaſtianus Beckius, Doctor of Diuinity, and Profeſſor of the new Teſtament in the Vniuerſitie of Baſile, and Deane of the faculty of Diuinity there.

Wolgangus Mayerus, Doctor of Diuinity, and Paſtor of the Church of Baſile.

Iohannes Conradus Cockius, Miniſter of the Church of Scaphuſe.

¶ From the Correſpondence of WEDDERAV.

Iohannes Henricus, Alstedius, ordinary Profeſſor in the famous Naſſauique Schoole at Herborne.

Georgius Fabricius Miniſter of the Church of Windech in the County of Hanow, and ouerſeer of the adioyning Churches.

¶ From the common-weale and Church of GENEVA.

Iohannes Deodatus, a Paſtor in the Church of Geneua, and Profeſſor of Diuinity there.

Theodorus Tronchinus, Miniſter of Gods word in the Church of Geneua, and Profeſſor of Diuinity there.

¶ From the common-weale and Church of BREME.

Matthias Martinius, Rector of the famous Schoole of Breme, and Profeſſor of Diuinity in the ſame.

Hen-

Henricus Isselburg, Doctor of Diuinity, the seruant of Iesus Christ at the parish of the Virgin Mary in the Church of Breme, and Professor of the New Testament in the Schoole there.

Ludouicus Crocius, Doctor of Diuinity, *Minister of* S. *Martins parish in the Church of Breme, and in the famous Schoole there Professor of the old Testament, and practicall Philosophy.*

¶ From the common-weale and Church of EMBDEN.

Daniel Bernardus Eilshemius, the ancient Pastor of the Church of Embden.

Ritzius Lucas Grimershemius, Pastor of the Church of Embden.

¶ The BELGIQVE Professors of Diuinity.

Iohannes Polyander, Doctor *of* Diuinity, *and Professor in the Vniuersity of Leyden.*

Sibrandus Lubbertus, Doctor *of* Diuinity, *and Professor in the Vniuersity of Friesland.*

Franciscus Gomarus Doctor, *of* Diuinity, *and*

Professor in the Vniuersity of Gronningen, and Omland.

Antonius Tysius, Professor of Diuinity in the renowned Schoole of Harderwik in Gelderland.

Antonius Walæus, Pastor of the church of Middelburg, and called from the renowned Schoole there, among other Diuines to the Synode.

From the Dutchy of GELDER-LAND and County of ZVTPHEN.

Gulielmus Stephani, Doctor *of* Diuinity *and Pastor of the Church of Arnhem.*

Ellardus a Meben, Pastor of the Church of Harderwick.

Iohannes Bouillet, Minister of Warnesfield.

Iacobus Verheyden, Elder of the Church of Neumegben, and Rector of the schoole there.

From South-HOLLAND.

Balthasar Lydius M. F. Pastor of Gods Church in the city of Dort.

Henricus Arnoldi Preacher at Delf.

Gisbertus Voetius, Pastor of the Church of Heusden.

Arnoldus

Arnoldus Muſius ab Holy Bailif of South-Holland, Elder of the Church of Dort.

Iohannes Latius, Elder of the Church of Leyden.

¶ From NORTH-HOLLAND.

Iacobus Triglandius, Miniſter of the Church of Amſterdam.

Abrahamus à Dooreſlaer, Miniſter of the Church of Enchuſen.

Samuel Bartholdus, Paſtor of the Church of Monichodam.

Theodorus Heyngius, Elder of the Church of Amſterdam.

Dominicus ab Heemskerck, Elder of the Church of Amſterdam.

¶ From ZEE-LAND.

Godefridus Vdemannus, Paſtor of the Church of Zurick-zee.

Cornelius Regius, Paſtor of the Church of Tergooſe.

Lambertus de Rycke, Paſtor of the Church of Bergen vp Zoom.

Ioſias

Iosias Vosbergius, Elder of the Church of Middleburg.

Adrianus Hofferus, Counsailer of the towne of Zurick-see, and Elder of the Church there.

¶ From the Prouince of VTRECHT.

Iohannes Dibbezius, Minister of Dort, Deputy of the Orthodox Synode of Vtrecht.

Arnoldus Oortcampius, Pastor of the Church of Amesfort.

¶ From FRIESLAND.

Florentius Iohannis, Seruant of Iesus Christ crucified, in the Church of Snek.

Philippus Danielis Eilshemius, Pastor of the Church of Harling.

Kempo Harinxma à Donia, Elder of the Church of Leuerdin.

Tacitus ab Aysma, Elder of the Churches in Buirgirt, Hichtum, and Hartwardt.

¶ From OVER-ISELL.

Casparus Sibelius, Pastor of the Church of Deuenter.

Hermannus

Hermannus Wiferding, Minister of the Gospel of Christ, in the Church of Swoll.

Hieronymus Vogelius, Pastor of the Church of Hasselt, now deputed by the Orthodoxe Church of Campen.

Iohannes Langius, Preacher of Woollenhoof.

Wilhelmus à Broickhuysen ten Doerne, deputed for an Elder.

Ioannes à Lauwick, deputed for an Elder.

¶ From the Towne of GRONNINGEN, and the Territories thereabout.

Cornelius Hillenius, the Seruant of Christ in the Church of Gronningen.

Georgius Placius, Pastor of the Church of Apingdam.

Wolfgangus Agricola, Minister of the Church of Bedam.

Wigboldus Homerus, Minister of the Church of Midwold.

Egbertus Halbes, Elder of the Church of Gronningen.

Ioannes Rufelaert, Elder of the Church of Stedum.

¶ From DRENT.

Themo ab Asscheberg, Pastor of the Church of Meppelen.

Patroclus Romelingius, Pastor of the Church of Rhuine.

¶ From the WALLON Churches.

Daniel Colonius, Minister of the Church of Leyden, and Regent of the Colledge of Wallons in the Vniuersitie of Leyden.

Ioannes Crucius, Minister of Harleim.

Ioannes Doucher, Minister of Vluisshing.

Ieremias de Pours, Minister of the Wallon Church at Middleburg.

Euerardus Beckerus, Elder of the Wallon Church at Middelburg.

Petrus Pontanus, Elder of the Church in Amsterdam.

To

To testifie, that all the premisses, touching the fiue controuerted points, were thus iudged and enacted, wee the Deputies of the Illustrious and mighty LL. the States generall, appointed for the Synod, haue here set to our hands.

¶ From GELDERLAND.

Martinus Gregorij, Doctor, Counsailer of the Dutchy of Gelderland, and County of Zutphen.

Henricus van Essen, Counseller of the Dutchy of Gelderland, and Countie of Zutphen.

¶ From HOLLAND.

Walrauus de Brederode.
Hugo Muys van Holy.
Iacobus Boelius.
Gerardus de Nieuburch.

¶ From ZEELAND.

Symon Scotte, Counseller and Secretary of the Towne of Middleburg.

Iacobus Campe, Counseller of the States of Zeeland.

¶ From the Prouince of VTRECHT.

Fredericus van Zuylen van Nyeuelt.
Wilhelmus van Hardeuelt.

¶ From FRIESLAND.

Ernestus ab Aylua, Counsailer of the States of Friesland, Griet-man of East Dangerland.
Ernestus ab Harinxma, chiefe Counseller in the prouinciall Court of Friesland.

¶ From OVER-ISSEL.

Henricus Hagen.

¶ From GRONNINGEN and the OMLANDS.

Hieronymus Isbrants. IV. D.
Edzardus Iacobus Clant à Stedum.

And *Daniel Heinsius*, Secretary to the said Worshipfull Deputies.

THE

THE SENTENCE of the Synod concerning *the Remonstrants.*

THE truth, by Gods grace, beeing hitherto explained, and maintained, errours reiected, and vniust calumnies remooued out of the way; this Synode of Dort, (of whose taske this part yet remaines) doth seriously, vehemently, and, by the authoritie (which according to Gods word, it obtaines ouer all the members of her Churches) in Christs name intreat, exhort, warne, and enioyne all, and euery Pastor of Churches in the vnited Prouinces, all Professors, Doctors, and Rectors of Vniuersities, and Schooles, and briefly all in generall, to whom either the charge of soules, or instruction of youth is committed, that they abandoning the fiue knowne Articles of the *Remonstrants* (which are both erroneous in themselues, and lurking holes for other errors) for their parts, and as much as

in them lieth, preserue cleare, and vnteinted, this wholesome doctrine of the saluing truth, drawne from the most pure fountaine of Gods word, that they propound, and expound it discreetly, and faithfully to the people and youth, and diligently declare the vse of it, which will bee most comfortable, and profitable both in life and in death vnto them; that they instruct with mildenesse, and enforme with the euidence of trueth, such of the flocke as wander, and are of another mind, being carried out of the way with new opinions (if at any time God shall giue vnto thē repentance to acknowledge the truth) that, being restored to a better mind, they may with one spirit, mouth, faith, & loue, returne againe vnto the Church of God, and Communion of Saints. That so at the last, the wound of the Church being closed vp, and growen together, all the members thereof may haue one heart, and one soule in the Lord.

And, forasmuchas there are some gone out from among vs vnder the title of *Remonstrants* (which name of *Remonstrants*,

as also of *Contra-Remonstrants*, the SYNODE thinkes fit henceforth for euer to be forgotten and abolished) who, violating the discipline, and order of the Church, and contemning the admonitions, and iudgements of their brethren, haue by their factious proiects, and vnlawfull meanes greatly, and very dangerously troubled, about these points of doctrine, the Netherland Churches, heeretofore most flourishing, and linked together in faith, and loue haue renewed old and noysome errours, and also forged new; dispersing them among the people both in publike, and priuate, by word, and writing, and most eagerly maintaining them: moreouer haue, without measure, or cease, layed on load of slaunders, and reproaches, to disgrace the doctrine hitherto receiued in these Churches: and filled all places farre and neere with scandals, dissensions, turmoyles, and scruples of conscience: which heinous offences against the faith, against charitie, against good manners, and against the vnity and peace of the Church, seeing they are not sufferable in any, certainely

in

in Pastors they must of necessity bee punished with a very seuere censure, such as hath in all ages beene inflicted by the Church in such cases.

Hereupon the SYNODE, hauing called vpon Gods most holy name, well knowing their owne authority, warranted out of Gods word, insisting in the footsteps of all lawfull Synods, as well ancient, as those of later times, and strengthened with the authority of the most Illustrious the States Generall, doth decree, and iudgeth those Pastors, who were leaders of factions, & parties, and teachers of errors, to be held guilty, and conuict of corrupting religion, rending the vnity of the Church, and raysing most grieuous scandals, and moreouer those that were cited to this Synode, to bee further guilty of intolerable contumacy against the decrees of the supreme Magistrate published in this Synode, and against this venerable Synode it selfe.

For which causes the Synode first of all, straitly inhibiteth and debarreth the saide cited persons, from all Eccleſiasticall

astical function, discharges them of their places, and also holds them vnworthy of any office in the Vniuersities, vntill by serious repentance, fully euidenced by their contrary words, actions, and endeauours, they make satisfaction vnto the Church, and bee truely and fully reconciled vnto her, and re-entertained into the communion thereof. Which wee most heartily wish in our Lord and Sauiour Christ, for their owne good, and the ioy of the whole Church.

But as for the rest, of whom this Nationall Synod hath not taken notice, wee commit them (according to the accustomed order) to the Prouinciall Synods, Classes, and Presbyteries: which are to prouide with all diligence, that the Church may neither receiue any hurt for the present, nor haue cause to feare it for the time to come: to distinguish, with the spirit of discretion, betweene the followers of those errours, namely to deprive with all speede the stubborne, clamorous, factious, and turbulent, of their Ecclesiasticall and Scholasticall Offices,

which belong to the cognisance of those Synods: for which purpose wee warne them, presently, and without delay, vpon the receipt of the Iudgement of this Nationall Synode (the licence and authority of the Magistrate being obtained thereto) to assemble and meete together, lest by lingring and slackenesse, the mischiefe gather strength, and get further ground. But as for those, that have fallen off through weakenesse, beeing transported by the storme of the times, and happily wauer, yea or dissent in matters of lesser moment, yet are modest, peaceable, of blamelesse conuersation, and willing to bee better instructed; they are to prouoke and stirre vp such, with all gentlenesse, charity, and patience, to true and perfect concord with the Church: yet with this *prouiso*, that they bee very cautelous, that they admit none into the sacred Ministery, who shall refuse to subscribe vnto and teach the Doctrine declared in these Synodicall Constitutions: and further, that they retaine none in the Ministerie, by whose manifest dissention, the Doctrine,

with

with so vniuersall a consent, approoued in this Synode, may be empeached, and the concord of Pastors, and tranquility of the Church againe disturbed.

Moreouer, this venerable SYNODE, earnestly aduiseth all Ecclesiasticall assemblies, to bee carefull and watchfull, ouer the flockes committed to their charge, in time to meet with all inouations, couertly springing vp in the Church, & to pluck vp such tares out of the Lords fielde: likewise, that they haue a speciall eye and care ouer Schooles, and the Gouernours of Schooles, lest by priuate and crooked opinions, instilled into youth, the like mischiefe hereafter grow againe vpon the Church, and Common-wealth.

Finally, as this Synode yeeldeth humble thankes to the most illustrious, and mighty LL. the States Generall of the vnited Prouinces, for that in so needfull and seasonable a time, they haue relieued the afflicted and decayed estate of this Church, by affoording the remedy of a Synode, receiued into their protection the true and faithfull seruants of God, ta-

ken order to haue the pledge of all blessings, and of Gods presence, namely the truth of his Word, religiously, and holily preserued, in their Dominions, and spared neither cost, nor paines, to aduance and perfect so great a worke (for which good offices performed by them, the Synode most heartily wisheth of God, a most plentifull both spirituall, and temporall reward, into the bosomes of them all in the publike, and of euery of them in their particular:) so also it further earnestly, and humbly entreats the saide most gracious LL. that they would bee pleased, to will and command this wholesome Doctrine, faithfully expressed by this Synode, according to Gods word, and the consent of the Reformed Churches, to bee solely and publikely taught in their Dominions; to nippe in the head all vpstarting heresies, and errors; to curbe vnquiet and turbulent spirits; still to approoue themselues true and louing Foster-Fathers of the Church; to ratifie this Synodicall Sentence decreed against the forementioned persons,

accor-

according to the Ecclesiasticall authority, confirmed by the lawes of the Land: and lastly, by their approbation, and strength of their authority thereto added, to confirme the determinations concluded by this Synode, and make them for euer inuiolable.

Subscribed in the name, and by the appointment of the SYNODE.

Sebastianus Damman, Secretary of the Synode.

Festus Hommius, Pastor of the Church of Leyden, and Register of the Nationall Synode.

In witnesse of the enacting heereof,

DANIEL HEINSIVS.

THE APPROBATION of the LL. the Estates Generall.

THE *Estates generall of the vnited Prouinces of the Netherlands to all, that shall see, or read these presents*, GREETING:

WHEREAS, for the abolishment of those lamentable, and most hurtfull controuersies, some yeares since (to the great damage of our Common-weale, and breach of our Church-peace) raised about the notorious *fiue Articles*, (so called) and the points appendant thereon, We thought fit, according to the good course vsually taken both in Gods Church generally, and particularly in the Belgique Church it selfe, to summon a *Nationall* SYNODE of all the Churches of our vnited Prouinces, to be assembled at DORT; and for the better celebrating the said Synode to the especiall benefit of these Countries, haue, without

spare

ſpare of our labour or charges, requeſted, and obteined to be ſent thither many worthy, learned, and notable Diuines of the Reformed Churches in diuers forreine nations, as by their ſeuerall ſubſcriptions vnto the Synodicall Iudgment doth appeare: and haue alſo, for the well ordering of the ſaid Synode deputed for euery ſeuerall Prouince our *Delegates*, who by their preſence from the beginning to the ending of the Seſſions of that Aſſembly, might take care, that all things might be carried there (according to our ſyncere intention) in the feare of God, in decent order, and by the rule of Gods word onely. And whereas the ſaid Synode hath now, by Gods ſingular bleſſing, with ſo ioynt a conſent of all and euery, as well Strangers, as Domeſtiques, giuen their Iudgement concerning the aforeſaid Heads of doctrine, and hath moreouer paſſed a Synodicall cenſure vpon the Teachers of thoſe erronious points; and alſo, with our knowledge, and conſent, hath vpon the ſixt of May laſt paſt, publiſhed the ſaid decrees and ſentence: WE, being deſirous, that the Churches

of

of these Countries may fully enioy the fruit of this great, and holy Work, (being such as the Reformed Churches neuer saw before) and holding nothing more deare, nor more pertinent to our charge, then the glory of Gods most sacred name, the maintaining and spreading of the true Reformed Religion (which is the foundation of our prosperitie, and the bond of combination among the confederate Prouinces) then the concord, peace, and tranquilitie of our Churches; as also the preseruing of correspondence, and communion betweene the Churches within these Countries, and all other forreine Reformed Churches, from which wee neither may, nor can dissolue our selues, *hauing viewed*, recognised, and duly examined, and weighed the aforesaid *Iudgement* and *Sentence* of the Synode, haue fully in all points approued, confirmed, and ratified, and by these presents doe approoue, confirme, and ratifie the same.

Hereby *willing* also, and *ordaining*, that no doctrine concerning the aforesaid fiue doctrinall Heads, other then that, which

shall

ſhall bee conformable and agreeing with the forenamed *Iudgement*, ſhall be taught, or ſpread in the Churches of theſe Countries. And accordingly, we enioyne and commaund all Eccleſiaſtique Aſſemblies, all Church-Miniſters, Profeſſors, and Doctors of Diuinitie, Rectors of Colledges, and all and euery one, whom theſe things may any way concerne, faithfully and ſyncerely to follow the ſame, and to conforme themſelues thereunto in the performance of their Miniſtery, and functions.

And to the end that our good intention may attaine full effect on all ſides, *Wee* enioyne, and command, the States Generals, and Deputies of States, the Counſellors, and Deputies of the Prouinces of Gelders, Zutphen, Holland, and Weſtfrieſland, Zeland, Vtrecht, Frieſland, Ouer-Iſſel, Gronning, and the Omlands, and all other Officers, Iudges, and Iuſticers, to obſerue and maintaine, and cauſe to bee obſerued and maintained, the aforeſaid Synodicall *Iudgement*, with the appertenances: ſo that neither themſelues make any immutation of them, nor ſuffer to be attempted by others

in any sort: For that we hold, & iudge this course necessary to bee taken for the promoting of Gods glory, for the welfare and securing of this State, and for the peace and tranquility of this Church.

Given vnder our Seale, signed by our President, and subscribed by our Secretarie, at Graues-hage, the 1. of [illegible]

A. PLOOS.

By order from the said States Generall.

C. AARSEN.

The Seale in red waxe vnderneath.

THE

THE SENTENCE OF the Nationall SYNODE of DORT,

Concerning the doctrine of CONRADVS VORSTIVS, *Doctor in* Divinity.

Whereto is annexed the DECREE of the Illustrious and mighty LL. *the Estates of Holland and West-Friesland*, ensuing vpon the said sentence.

WHereas it hath pleased the high and mightie LL. *the States generall*, by their noble and worthy Commissioners, to requite this Synode, to declare summarily their iudgement concerning the Divinitie, or Doctrine broached by *Conradus Vorstius*, Doctor of Divinitie in his writings, and withall to declare, whether such his doctrine be fit to bee taught in the reformed Churches or Schooles, as wholesome and tending to edification, or might without breach of pietie be tolera-

ted in the same: this *venerable Synode*, having in the feare of God duely weighed, and examined the premisses, hath with liby at suffrages declared, and by this present sentence doth declare, That the said *Conrade Vorstius* (besides that concerning the fiue controuerted Articles, he defendeth and maintaineth the errors of the *Remonstrants*, reiected by this Synode) doeth in his latter writings, but especially in his Tractate, entitled, *Of God, and his attributes*, make bold with not one or two Articles of the reformed Religion, but most of the fundamentall heads of Diuinitie: namely, such as concerne the Trinitie of persons in the Godhead, the Simplicity, Infiniteneſſe, Immensitie, Essentiall Omnipresence, Omniscience, Omnipotency, Wisedome, and Immutability of the Essence of God; as also concerning the Creation, the Prouidence of God, the Hypostaticall Vnion of two natures in Christ, the full and perfect Satisfaction performed by Christ for our sinnes, the Iustification of man before God by Faith, and many other Articles particularised, as well by the most high and mighty King of *Great Britaine*, as by diuers professed Diuines the said *Vorstius* in those points, partly calling into question many things, the certaine and resolued trueth whereof hath long since out of Gods word beene receiued, and professed by all reformed Churches: and partly auouching expresly many things contrary to the trueth of God, reuealed in the holy Scriptures, and to the Confessions of all Reformed Churches, impeaching

Gods

Gods glory, hurtfull to pietie and mans saluation, and either wholly confuting, or very neere bordering vpon the blasphemies of the balefull heretique *Socinus*.

And moreouer, that he in many passages of his writings, doth most dangerously vndermine the chiefe grounds, founded vpon Gods word, and thence soundly deduced both by venerable Antiquity, and also by later Reformed Doctors, for the establishing of orthodoxe Doctrine, especially such as proue the eternall Deitie of our Lord Iesus Christ, without substituting in the place of those arguments, any other for the further confirmation of true doctrine. Also, that hee vseth busily to propound, and vrge to the vtmost such sophismes, as may inuolue and encumber the Trueth; and, as for assoyling them, neuer to attempt it, but rather to leaue them in their full strength, that they may sticke in the mindes of his readers. So that it manifestly appeareth, that his intent was cunningly to make way for the secret instilling of the impious heresies of *Socinus* and others: and that he, vnder pretence of inquiring, doeth bestirre himselfe to seduce others. And for amends, he hath, though to no purpose, endeauoured for the hiding his said sleights, to dawbe them ouer with diuers vaine distinctions, friuolous excuses, wretched shifts, and iugling dissimulations.

And therefore, that not only this his dissolute licence in Sceptical questioning of the principall heads of Christian religion, his slippery, doubt-

full, and winding maner of teaching is pernicious to Gods Church, ill befitting such high and sacred matter, and in that regard most vnworthy an orthodoxe teacher; but more especially, that his doctrine, is selfe co[n]teining many very weighty points, is in no wise to be suffered in Reformed Churches & Schooles, but to be thence banished and rooted out, with detestation, as being contrary both to the word of God, and to the Confessions of the Reformed Churches, impious, blasphemous, and many wayes contumelious against the Maiestie and truth of God.

But as for *Conradus Vorstius* himselfe, who as yet hath abated no whit of his errors, and hath obstinately contemned the admonitions, and iudgements of Reformed Princes, Doctors, Vniversities, and Churches, not caring to make any due reparation of that scandall, which by his Bookes hee hath raysed, the *Synode* declareth him to be altogether vnworthy the function, and name of an Orthodox Professor, and Doctor.

Lastly, this Synode doth earnestly, and fervently intreat the Illustrious and mighty L.L. *the Estates Generall*, that they would bee pleased by their authority, quickely to take away this scandall from the Reformed Churches; and withall to take order, that the Belgique Churches be no longer infected with this sporte, and with such Heresies, and blasphemous opinions; and that, for the effecting hereof, the writings of this *Vorstius*, and of other the like, may with

all possible caution be suppressed. And withall prayeth vnto God, more and more to keepe, and establish the Reformed Churches in peace, and in the profession of Orthodox Doctrine, against such prophane Heresies, and contentious, and confusions, arising out of them: and mercifully to enlighten, and bring backe into the way of truth, the saide *Conradus Vorstius*, and all others, that wander with him, that the Church may reioyce, rather for their conuersion, then their confusion.

Concluded, and pronounced in the Nationall Synode of Dort, 6 May 1619.

This we testifie,

Johannes Bogermannus, } President.
Iacobus Rolandus, } Assistants of the
Hermannus Faukelius, } Synode.
Sebastianus Damman, } Scribes
Festus Hommius, }

THE DECREE.

THe Illustrious and Mighty LL. the Estates of Holland, and West-Freisland, hauing in their Assembly viewed the Sentence pronounced by the Nationall Synode of Dort, against the person, writings, and bookes of Conradus Vorstius, Doctor of Diuinity, all things duely considered, haue vpon sure deliberation iudged and determined, that inasmuch as he was after a peculiar manner admitted to the Professorship of

Leiden, it therefore belongeth

Moreover accordingly they remove the aforenamed Conrade Vorstius from his functions as the said Professorship, and from henceforth will in his stead, that, Inasmuch as it is evident, that his remaining in these parts is hurtfull, as well to the commonweale, as to the Church: they banish him out of Holland, and cause it to know, that they have to keep the same within the space of five weekes, and not to return thither, upon such arbitrary penalty as shall in that case be resolved upon him, as a troubler of the publick peace, and seeking to innovate what standing, for the defence of his heresy, the high powers shall ordain, and command to be observed.

Moreover they commanded, that special letters be dispatched by him, whereby he may be certified of these

Enacted at the Hague June 17/27 1619.

By the Commandement of the Illustrious and mighty L.L. the High and Mighty Lords States Generall of the United Netherlands and West-Friesland.

Subscribed,

A. DUYCK.

LONDON

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M.DC.XIX.